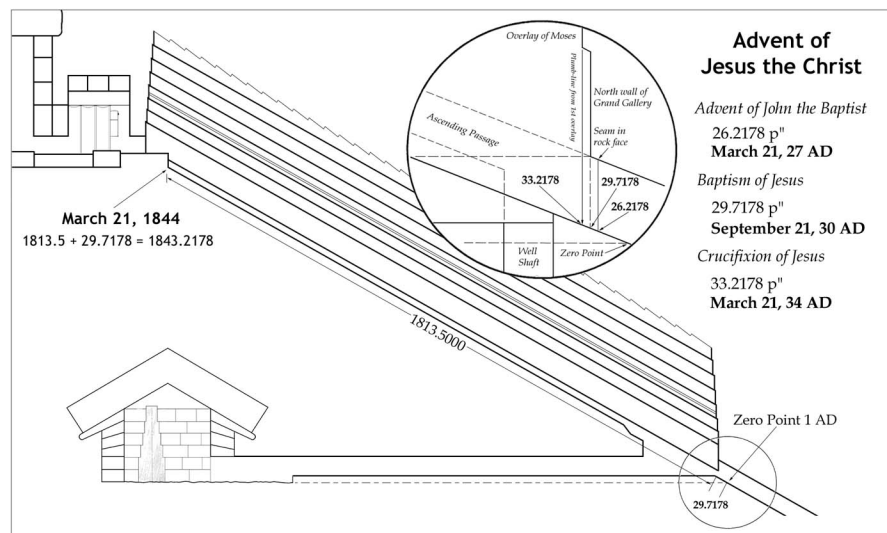


# *Proof of Daniel's 70 Week Prophecy*



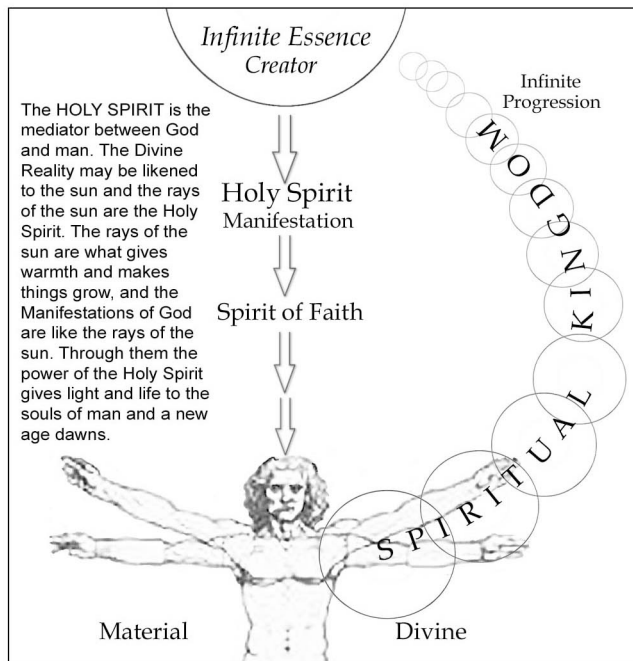
June 2022

R.J. Konczyk

# Proof of Daniel's 70 weeks Prophecy As Given Within God's Divine Timetable

R.J. Konczyk  
June 2022

God has provided humanity with a Divine criterion related to the appearance of His Promised Ones. This is so we may know that any individual claiming to have been sent by God or any individual who believes they can interpret scripture is in fact legitimate. The Holy Spirit is reserved solely for God's Manifestations. It is God's way of communicating His Will and Purpose to the people. Through the potency of the Holy Spirit, the Manifestations are then able to give the message received in the spoken Word. Man does not receive the full potency of the Holy Spirit. As the sun gives life to all on this planet, we receive the rays of the sun and not its full potency. If we were to receive the full potency of the sun, we would burn up. Likewise, the Manifestations receive the full potency of the Holy Spirit, and by turning to the Manifestation of our age, we then receive rays of the Holy Spirit.



The spirit of man has two aspects; divine, which is perfection, and satanic, which is imperfection. The rational soul and the human spirit designate one thing. The spirit embraces all things and discovers the reality of things. However, unless the human spirit is assisted by the heavenly spirit, or the Spirit of Faith, it cannot perceive the divine realities or the reason for his existence.

The Manifestations of God come to us in fulfillment of prophecy and there are four criteria that only one man in all history can fulfill: prophesied name, prophesied address, prophesied date, and prophesied mission.

It is within the book of Daniel where we find the prophesied date for the Suffering Messiah, recorded six hundred years before his birth. At the time of the prophecy, Daniel was in exile, taken by King Nebuchadnezzar when he had conquered Jerusalem in 606 BC. Daniel became Nebuchadnezzar's vizier over all of Babylon; his reward for having interpreted a very disturbing dream that none of the kings' soothsayers, wise men or astrologers could interpret. In this position, Daniel called upon the king of Babylon to allow the Jews to return to Jerusalem and rebuild the city and Temple that Nebuchadnezzar had destroyed during his second siege in 586 BC. The king would not go along with this and thus Daniel, dressed in cheap raiment, anointing himself with ashes, humbled himself before God. Daniel then prayed before God, confessing the sins of his people.

*As it is written in the law of Moses, all this calamity has come upon us, yet we have not entreated the favor of the Lord our God, turning from our iniquities and giving heed to thy truth. Therefore the Lord has kept ready the calamity and has brought it upon us; for the Lord our God is righteous in all the works he has done. And we have not obeyed his voice. O my God, incline thy ear and*

*hear; open thy eyes and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee on the ground of our righteousness, but on the ground of thy great mercy. O Lord, hear; O Lord, forgive; O Lord give heed and act; delay not, for thy own sake, O my God, because thy city and thy people are called by thy name.<sup>1</sup>*

God heard the prayers of Daniel and sent Gabriel in swift flight to make it known unto Daniel concerning his people and the holy city. Although Daniel wished to return right away, God already had a plan that would be fulfilled at a future time.

*Seventy weeks are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. And after the sixty-two weeks, an anointed one shall be out off, and shall have nothing; and the people of the prince who is to come will destroy the city and the sanctuary.... And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease.<sup>2</sup>*

Daniel first records a period of seventy weeks of years and then divides this period into four distinct groups: (1) seven weeks (2) sixty-two weeks, (3) one week, and (4) dividing the one week in half making two periods of three and one-half days each. Daniel also gives a distinct starting time: "*Know therefore and understand that from the going forth of the word to restore and build Jerusalem....*" Of the four edicts issued by three different kings concerning the return of the exiled Jews from Babylon to Jerusalem, and the rebuilding of the city and Temple, only one may be considered for use regarding the prophesied date for Jesus.

*The first was issued by Cyrus in the year 536 B.C.; this is recorded in the first chapter of the Book of Ezra. The second edict with reference to the rebuilding of Jerusalem, is that of Darius of Persia in the year 519 B.C. This is recorded in the sixth chapter of Ezra. The third is that of Artaxerxes in the seventh year of his reign, that is in 457 BC; this is recorded in the seventh chapter of Ezra. The fourth is that of Artaxerxes in the year 444 BC; this is recorded in the second chapter of Nehemiah. But Daniel refers especially to the third edict which was issued in the year 457 B.C.<sup>3</sup>*

Why is the edict of 457 BC applied to Daniel's prophecy rather than any other concerning the rebuilding and restoration of Jerusalem? The answer to this question lies beneath a careful examination of Biblical scripture, with a close reading of the texts of both Daniel and Ezra.

*Know therefore and understand, that from the **going forth** of the commandment to restore and rebuild Jerusalem...**the street** shall be built again, and **the wall**, even in troublous times.<sup>4</sup>*

The city of Jerusalem, as were all cities in ancient times, was defined by the protective boundary fortification of the walls of the city and by the infrastructure or streets of that city. Both the walls and streets signify the foundation of a city. The term, foundation, means the sign of technology evident in a city that would be the stabilizing element or fortification of that city. Within the ancient city of Jerusalem, this fortification would be the walls and streets. If a city had no walls, it was easily invaded and destroyed, and without streets it was not a city, more like the tent dwelling of nomadic peoples.

As it was common among warring invaders to smash the noses off statues to proclaim victory, so too, as cities were conquered, the victorious armies would destroy the walls, streets, and buildings as an

expression of total domination over a city and its people. This practice is still common within modern warfare. During the close of World War II, Berlin was bombed to rubble and then divided in two so that the German people could not unite and regain its former power of fortifications. This is both a symbolic and practical maneuver common in the politics of warfare.

Politically there exists an advantage in psychologically devastating a people to force them into submitting to a new establishment. We can see from this brief example how little the political and psychological tactics of warfare have changed from ancient to modern times.

The authoritative time scale in determining the prophetic date for Jesus would therefore be the edict allowing for the restoration and reconstruction of the foundation of Jerusalem, which had been destroyed by Nebuchadnezzar in 586 BC. We now need to examine all edicts issued concerning the rebuilding of Jerusalem, comparing the contents of each to the established criteria as set forth in the prophecy of Daniel 9:25.

In chapter one of Ezra, verses one to four, we find the first edict issued by Cyrus of Persia in 536 BC. *"Whoever is among you of all your people may your God be with you and let him go up to Jerusalem and rebuild the house of the Lord."* This edict allowed only the reconstruction of the Temple built by Solomon and not the rebuilding of the walls and streets. It therefore does not fulfill the established criteria.

In chapter six, verses six to nine of the book of Ezra, the second edict may be found issued by Darius I in 519 BC, confirming the decree issued in 536.

*Then Darius the king made a decree, and search was made.... And there was found...in the palace...a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God [Temple] at Jerusalem. Now therefore Tatnai, governor beyond the river, be ye far from thence: Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.<sup>5</sup>*

After fifteen years of struggle to rebuild the house of God that Solomon had originally constructed, Darius I caused to reissue an edict to continue the rebuilding of the Temple. This was due to the adversaries of Judah and Benjamin (Ezra 4:1), who sought to hinder the work in three ways: (1) by seeking to draw the Jews into an unreal union; (2) by accusations lodged with Ahasuerus and Darius, and (3) by *"weakening the hands of the people of Judah"* (vs.4). This edict issued by Darius I in the second year of his reign in 519 BC again fails to pass the test of the established criteria.

There is confusion among biblical scholars concerning the various edicts. This is due to the way the book of Ezra was recorded. Chapters one to three and five to ten relay a continuous linear history from the time of Cyrus and the issuing of his edict in 536 BC to the begging of Nehemiah to return to Jerusalem resulting in the edict issued by Artaxerxes in 444 BC.

Chapter four of Ezra is set apart from the others and contains a summary of the entire history from Cyrus to Artaxerxes. Why would the author divert the flow of the book at risk of confusing his readers? What could it be that was of such magnitude, of such significant importance, that the author felt it necessary to "jump the gun" and fill us in on specific facts relating to the reign of Artaxerxes? It is within chapter four where the most significant history is given providing the reader with the wisdom and understanding necessary to deduce the answer to that enigmatic problem of discerning which edict is authoritative; that issued in 444 BC or 457 BC.

Upon a careless reading of the text, the entire book of Ezra, historically, can be lost in a mire of confusion. In the fourth chapter, the kings of Persia are listed in this order: Cyrus, Darius, Xerxes, Artaxerxes, and Darius. Historically, the kings of Persia and the years of their reign are as follows: (1) Cyrus, -550-? (2) Cambyses, -525-521, (3) Darius I, -521-485, (4) Xerxes (Ahasuerus of scripture),

-485-465, and (5) Artaxerxes, -465-424. Scholars have mistakenly identified Darius II as being the king mentioned at the end of chapter four assuming then that chapter five begins with his reign. To hold continuity within the chapters of the book of Ezra, the author of the book, having already devoted the bulk of chapter four to history concerning Artaxerxes, goes back to the time of Darius I. He states: *"Then ceased the work of the house of God which is at Jerusalem. So it ceased until the second year of the reign of Darius king of Persia."* <sup>6</sup> Therefore, the work did cease until 519 BC in the second year of the reign of Darius I. The edict Darius issued allowed work to recommence on the building of the Temple, with the Temple itself being completed four and a half years later in the sixth year of the reign of Darius I.

Neither the edict issued by Cyrus in 536 nor the one issued by Darius in 519 fulfill the established criteria as set forth in Daniel. Attention must now be given to the two edicts issued by Artaxerxes I. We discover yet another letter sent by the adversaries to Artaxerxes I recorded in chapter four of Ezra (vs. 12,13). This is in reference to the people *"...building the rebellious and bad city..."* and having *"set up the walls thereof."* It has already been established that work had been completed upon the Temple, thus, as the story line is presented in the fourth chapter, complaint is made to Artaxerxes concerning only the restoration of Jerusalem, its walls and foundation. Artaxerxes then decrees that the work on the rebuilding of the city should cease (Ezra 4:21). Then during the seventh year of his reign, in 457 BC, Artaxerxes issues a decree unto Ezra that all the people of Israel may go up to Jerusalem (Ezra 4:13). Ezra left Babylon on the first day of the first month. This decree of Artaxerxes rescinds the order given in Chapter 4, verse 21. Thus, the date for the "going forth" or "issuance" of the edict to restore and rebuild Jerusalem is from the actual going forth of Ezra on the first day of the first month of that year. The edict issued by Artaxerxes unto Nehemiah in 444 BC was the second edict concerning the walls and streets. After the edict of 457, and the Jews had begun the rebuilding of the city, their enemies destroyed their work, and thus it was built in troublous times. Nehemiah bewails the destruction of his beloved city, *"...the wall of Jerusalem is broken down, and its gates are destroyed by fire. When I heard these words I sat down and wept and mourned for days."* <sup>7</sup> It was then that Nehemiah asked Artaxerxes for permission to return to Jerusalem and provide him with all the materials for the rebuilding of the walls and gate. Artaxerxes granted his request in 444 BC.

The validity of the 457 date has been shown through scriptural and historical evidence giving a precise and accurate starting point for the prophecy given by Daniel concerning the date for the promised suffering Messiah. As each day is equivalent to one year, seventy weeks of years then equals 490 years. By subtracting the date for the restoration and rebuilding of the city of Jerusalem in 457 BC we arrive at 33. This is the age at which Jesus fulfilled his mission, also given by Daniel, which was *"to atone for*

70 Weeks of Years			
490 Years			
7 WEEKS	62 WEEKS	WEEK OF THE COVENANT	
49 years	434 years — an interim period	3 1/2 years	3 1/2 years
Rebuild Jerusalem Order of Artaxerxes 457 BC	From the rebuilding to the last week (49 + 434 = 483 years)	<div style="text-align: center;">           Last Week            ← 27 AD      30 AD      34 AD →            John the Baptist    Jesus      Crucifixion         </div>	

*iniquity,"* having been crucified on the cross. There is no zero year, thus from the order to restore and rebuild Jerusalem to the crucifixion there are 456 years which provides the exact year of his death in 34 AD. To ensure there can be no mistake, this prophecy was also divided into seven weeks (49 years), 62 weeks (434 years) and one week divided in half, making two, three and a half year periods. The 49 years is the length of time taken for the restoration and rebuilding of Jerusalem bringing us to the year 408 BC. Adding the 434 years, we arrive at 27 AD, the year in which John the Baptist began his ministry and the beginning of the last week or seven years. *"And he shall make a strong covenant with many for one week, and for half of the week he shall cause the sacrifice and offering to cease."* Three and a half years after John began to teach Jesus came to him and was baptized at the River Jordan. At this point, during the week, the practice established by Moses of sacrificing an animal upon the altar ceased. With the

appearance of Jesus this practice was no longer necessary, as he himself would be sacrificed with his death on the cross atoning for the iniquity of the people. Jesus taught for the remaining three-and-a-half-year period and thus at the age of thirty-three in the year 34 AD he was crucified.

This point of interest concerning the date given by Daniel is substantiated within God's Divine Timetable, the Great Pyramid of Gizeh, Adam's book in stone. Within history, it is apparent that an event of tremendous importance took place in the year 4000 BC. Freemasonry designated that year for the founding of ancient craft Masonry, *Anno Lucis*, or the "Year of Light." No one has ever satisfactorily explained the reason for this. Noone suggests that it must be connected to the Great Pyramid, for the Egyptian word for pyramid is *Khuti* – "Glorious Light" or "Horizons of the Heavens." The Egyptian Khuti, Freemasonry's Year of Light and the dispensation of Adam thus appear to be all interconnected. The teachings of Adam, being the first to relate an invisible Creator unto man, radiated a new and glorious light throughout the whole earth. A rebirth of humanity begins the process of giving ear to an inner voice; customs change, a higher standard of morals envelops the people and a greater civilization dawns upon the horizon.

Hundreds of books have been written dealing with the intricate passage and chamber system of the Great Pyramid of Gizeh in Egypt, with as many arguments pertaining to its purpose and date of construction; ranging from its being built as a tomb for the Pharaoh Khufu (Cheops Gr.), a landing beacon for aliens from space, a cosmic reservoir, a temple of initiation, to a bible in stone. And despite numerous evidence to show otherwise, the Great Pyramid is presented as having been built solely as a tomb, with most Egyptologists agreeing that it was constructed sometime around 2600 BC. Adam Rutherford, considered by many to be the greatest pyramidologist, founded the only institute of pyramidology in the world in 1940. The institution's main objective was to make known the great Divine Revelation believed to be enshrined within the Great Pyramid – scientific and prophetic. The vast amount of scientific scholarship centered on the Great Pyramid had its basis in the question as to whether the Egyptians could have possessed such advanced scientific knowledge. Taylor, Smyth, and others, unable to answer that question, theorized that the builders were divinely guided. Enter the religious enthusiasts, who theorized the Great Pyramid to be a 6000-year prophetic timetable of the history of humanity commencing in 4000 BC. The concept of the Pyramid as a prophetic timetable fell into disfavor, due primarily to being subject to only a Christian viewpoint as well as to the fact that numerous dates given by various authors failed to materialize.

From the root forms of the word pyramid, we may begin to understand the synchronicity of the evolutionary trend within the course of human events as found within the passageways and chambers of the Great Pyramid. *Py* is Hebrew for "foretell" and *Pyre* is Greek meaning "light or revelation." It is the Greek form of the ancient Chaldean *Ur*, also the Hebrew word for "Light." *Mid* (Midos) is the Greek form of the Chaldean/Hebrew, *Middan*, meaning "measure." <sup>8</sup> The structure of the Great Pyramid of Gizeh, therefore, contains in some form a measure of revelation or light, which would foretell events past and future. Some interesting Arab legends maintain that the pyramid was constructed before the deluge by a certain king, who in a vision saw the world turned upside down and stars falling from heaven. He then placed in the pyramid all the knowledge from the wise men of the times: secrets of astronomy, geometry, and physics, as well as a history and chronicle of times past and future. An Arab traveler, ibn Batuta, writing 730 years after the Hegira (1352 AD) stated that Hermes Trismegistos "*having ascertained from the appearance of the stars that the deluge would take place, built the pyramids to contain books of science and knowledge and other matters worth preserving from oblivion and ruin.*" <sup>9</sup> Such secrets and knowledge were not, however, of a material nature.

The concept that the Great Pyramid may be in fact a measurement of time in human and earthly events needs re-evaluation. It is not my intent in this paper to go through all that is revealed in the Pyramid. The Great Pyramid itself provides the date for its construction and the full plan of God as He revealed unto Adam.

In the fifth chapter of Genesis, we are given the genealogies of the sons of Adam, which begins with Seth.

Cain having murdered Abel fell into apostasy, thus the birth of another who would continue the true teachings. From the days of Seth until the days of Jared, all remains well, until the children of Jared go down from the Holy Mountain and consort with the children of Cain. *"Come, let us go down to the children of Cain, and see what they do, and enjoy ourselves with them."* <sup>10</sup> Enoch, a seventh-generation descendant of Adam exhorted unto the people not to go down from the Holy Mountain. *"Hear me, O ye sons of Seth, small and great—when ye transgress the commandment of our fathers, and go down from this holy mountain – ye shall not come up hither again for ever."* <sup>11</sup> They did not listen to Enoch's words but revolted against him and went down from the mountain to look upon the daughters of Cain.

By using the established date given in the Great Pyramid for the birth of Adam in 4122 BC, we are thus able to determine the dates for the birth of his descendants, i.e., Seth, 3992 BC, and subsequently thereafter with each succeeding descendant. In following these calculations, we note the date for the birth of Enoch as being in the year 3500 BC, which is exactly five hundred years after the advent of civilization in 4000 BC leaving 5,500 years left in the overall 6000-year plan for creation within the cycle of Adam. The Creator had revealed unto Adam the full plan concerning the promise of the great five and one-half days.

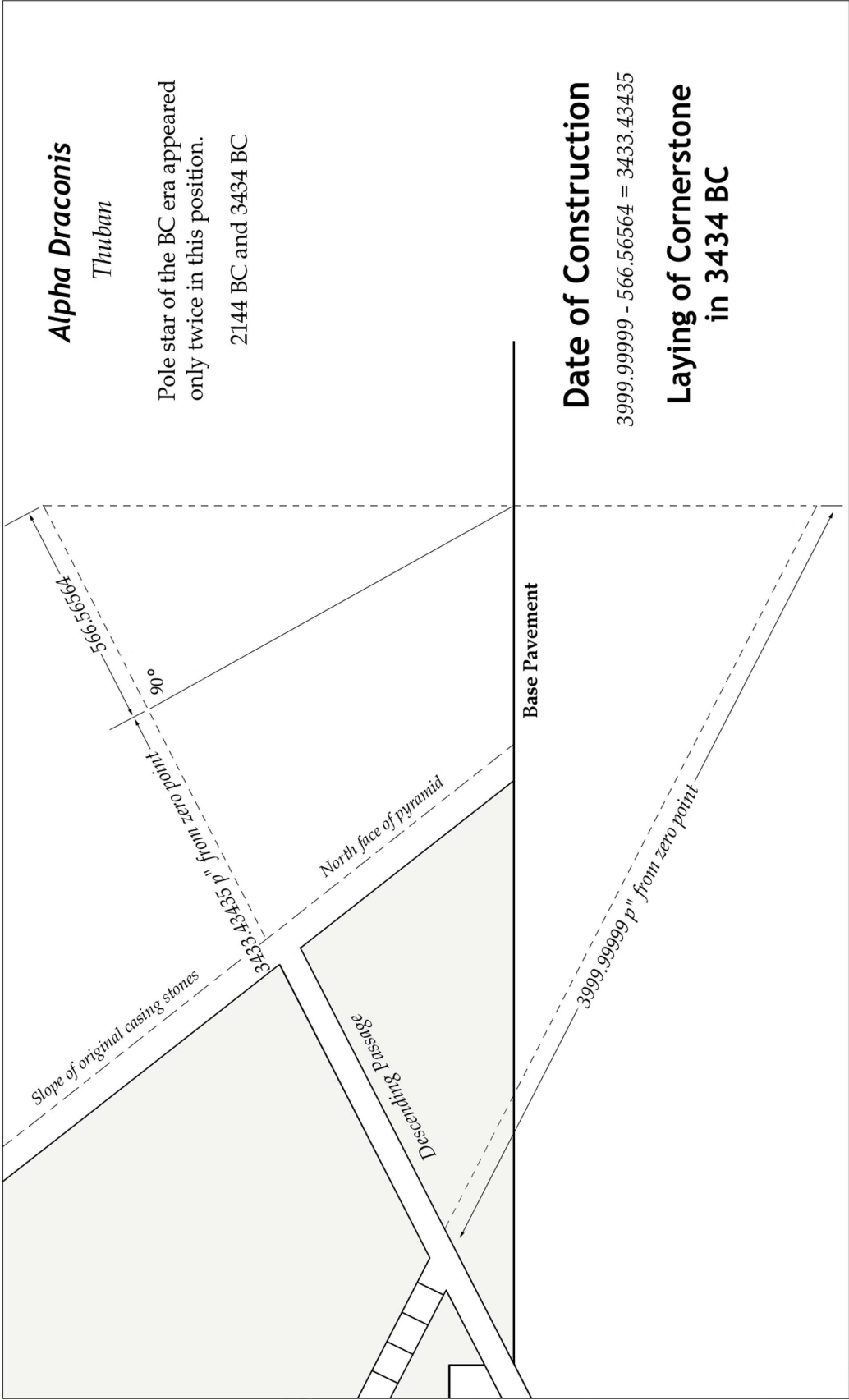
*God said to Adam, "I have ordained on this earth days and years, and thou and thy seed shall dwell and walk in it, until the days and years are fulfilled: when I send the Word that created thee.... Yea, the Word that will again save thee when the five days and a half are fulfilled." But when Adam heard these words from God, and of the great five days and a half, he did not understand the meaning of them.... And Adam wept, and prayed God to explain it to him. Then God in His mercy for Adam who was made after His own image and similitude, explained to him, that these were 5,000 and 500 years; and how One would then come and save him and his seed.*<sup>12</sup>

Although Adam had received the full Revelation of God, he was only to reveal a small portion, for humankind had not yet reached the level of maturity to comprehend its full meaning. Isolated from the influences of those who worshipped nature and from the apostasy of Cain, the original Semites were educated by Adam, a full seven generations. God once again revealed unto Jared the meaning of the 5,500 years and the mystery of His coming upon the earth. He commanded that the children of Jared refrain from mingling with the children of Cain, but the people refused to heed the voice of God and thus *"another company gathered together; and they went to look after their brethren; but they perished as well as they. And so it was, company after company, until only a few of them were left."* <sup>13</sup> It is noted at the time of Jared's death there were only three righteous men left: Methuselah, Lamech, and Noah, Enoch having already been taken by God.

Enoch, who was a seventh generation of Adam, is considered a Sethite, a descendant of Seth, who according to Josephus were the inventors of that particular sort of wisdom that is concerned with the heavenly bodies (spiritual wisdom) and their order (physical wisdom). Arabic manuscripts relating to the construction of the Great Pyramid say it was built before the flood and the similar traditions of Josephus show it to have been constructed by the Sethites.

Egyptian dynastic history begins at the time of the unification of Upper and Lower Egypt believed to have occurred between circa 3500 BC and 3000 BC. Such variations in dating the dynastic periods of Egyptian history are common and Egyptologists tend to amuse themselves by moving the earlier dynasties up and down by centuries. Manetho's list of kings, prepared in the third century BC, cannot be held highly dependable to the continuing succession of Egyptian kings. He does, however, provide the name of the first king – *Atum* or *Atum-Ra*. Herodotus relates that it was *Menes* who united Upper and Lower Egypt circa 3200 BC at the latest. Will Durant mentions that a new civilization slowly developed between 4000 BC, the Year of Light, and 3000 BC; a date given by some to be the year in which Upper and Lower Egypt were united.

The Great Pyramid provides the exact time of its construction. Scholars who have investigated the



## Alpha Draconis

*Thuban*

Pole star of the BC era appeared only twice in this position.

2144 BC and 3434 BC

## Date of Construction

$3999.99999 - 566.56564 = 3433.43435$

## Laying of Cornerstone in 3434 BC



## Date of Construction

Overlay of Adam

**3434 BC**

36 stones comprising the ceiling  
of the 7th overlay represent 100  
years each which equals 3600

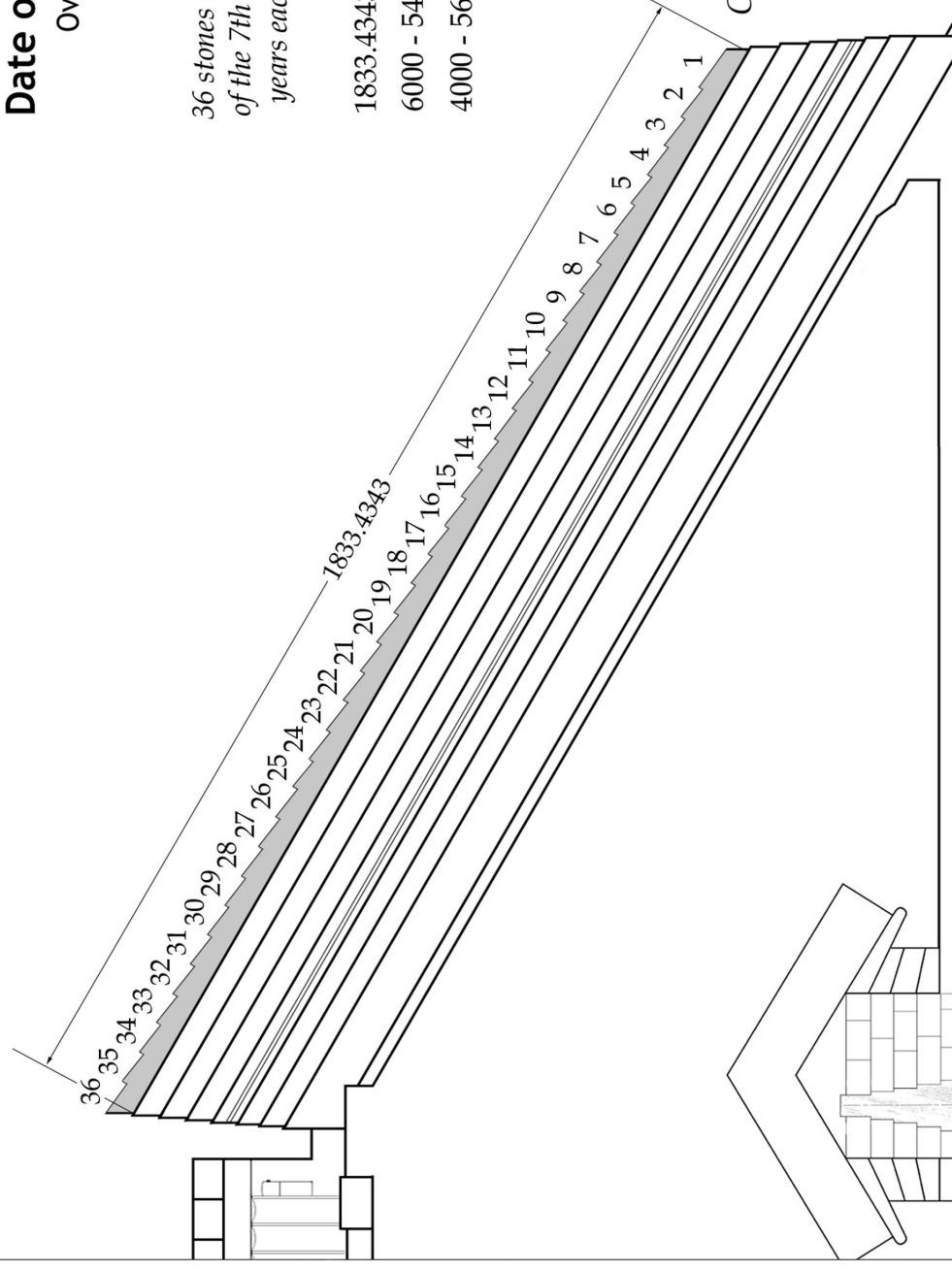
$1833.4343 + 3600 = 5433.4343$

$6000 - 5433.4343 = 566.5657$

$4000 - 566.5657 = 3433.4343$

**3434 BC**

Overlay of Adam



massive structure of the pyramid (its base rests on 13 acres) were amazed to discover the orientation made precisely to the four cardinal points of the compass. The architect would have had knowledge of the geographical length of the earth and astronomy for the only means of true orientation would have been upon an astronomical basis. The known geographical length of the earth would then be linked within a second of movement towards fixed positions of star groups. One such group formed the Constellation Draco whose stars were circumpolar around 5000 BC. The *alpha* (designation of brightness) star was called *Thuban* or *alpha Draconis* and was within 10' of the exact pole.

*This star could be seen both by day and night from the bottom of the central passage of the Great Pyramid of Cheops (Knum Khufu) at Ghizeh in 30° of north latitude....<sup>14</sup>*

*Alpha Draconis* would only be seen twice in such a position during the BC era, in 3434 and 2144. A second grouping of stars, the Pleiades, was in a position 90 degrees from the angle of slope of the descending passageway, twelve polar hours distant, southern, and equatorial from the pole star. This configuration could be seen only once in the age before Christ and thus we can narrow the date of construction to either 3434 BC or 2144 BC.

*There is nothing in the narrative of Genesis, or elsewhere in the Books of the Old Testament, justifying the once popular assumption that the Book of Genesis is not a true historical account. This, we consider, has been settled by the new evidence. So far as the evidence from the Old Testament is concerned, the Pyramid may have been built at any time between 3500 B.C. and 2000 B.C. The Pyramid's own astronomical data indicate that it may have been built at anytime between the two precisely dated years 3434 B.C. and 2144 B.C.<sup>15</sup>*

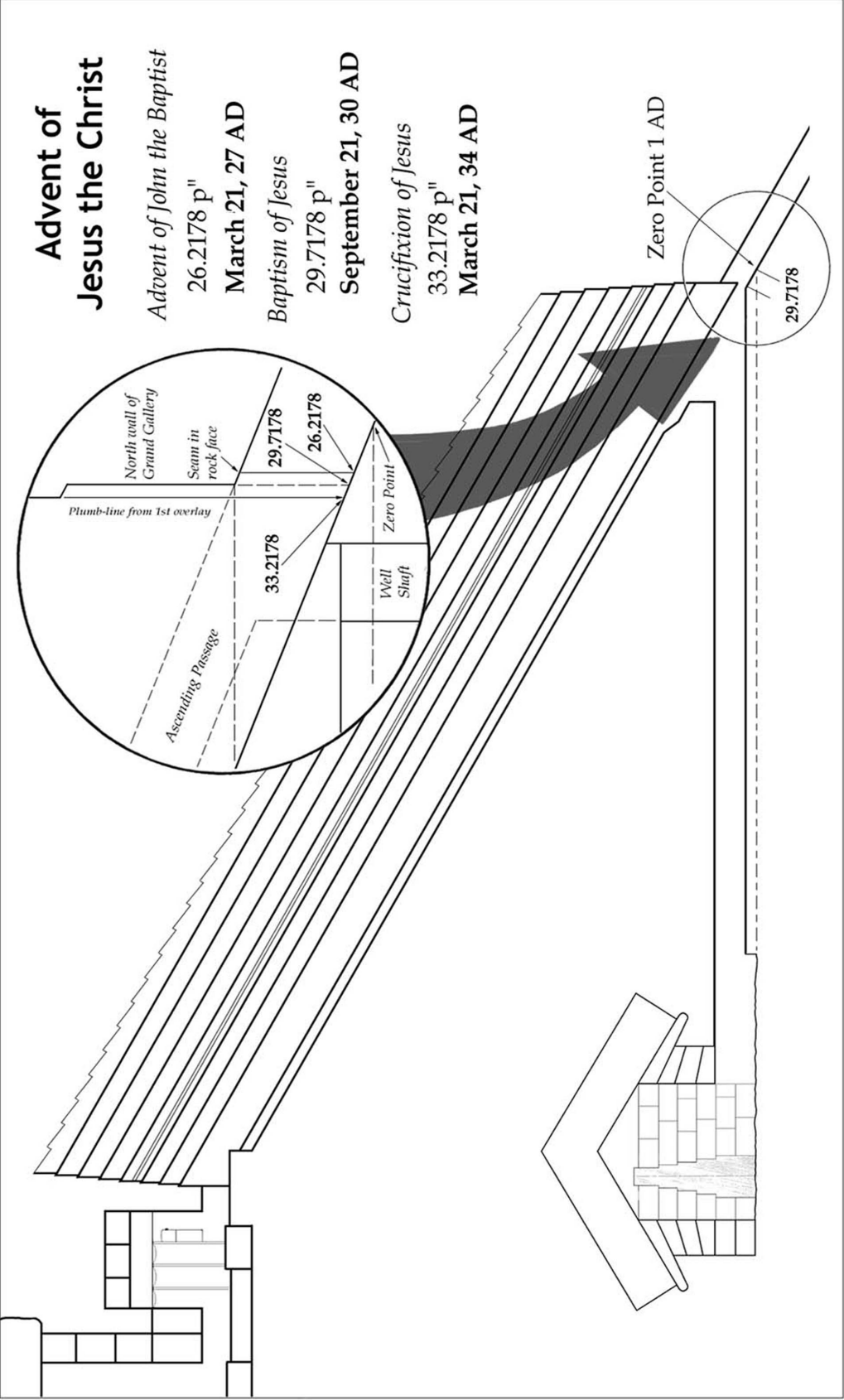
Indication within the pyramid itself, salt encrusted stones within the Queen's Chamber, and the writings of Josephus, show the pyramid to be an antediluvian structure. According to pyramid dating, the advent of Noah is circa 2500 BC, thus the only possible date for the placement of the foundation of the Great Pyramid would be 3434 BC. Confirmation of this date may be shown in a couple of diverse ways.

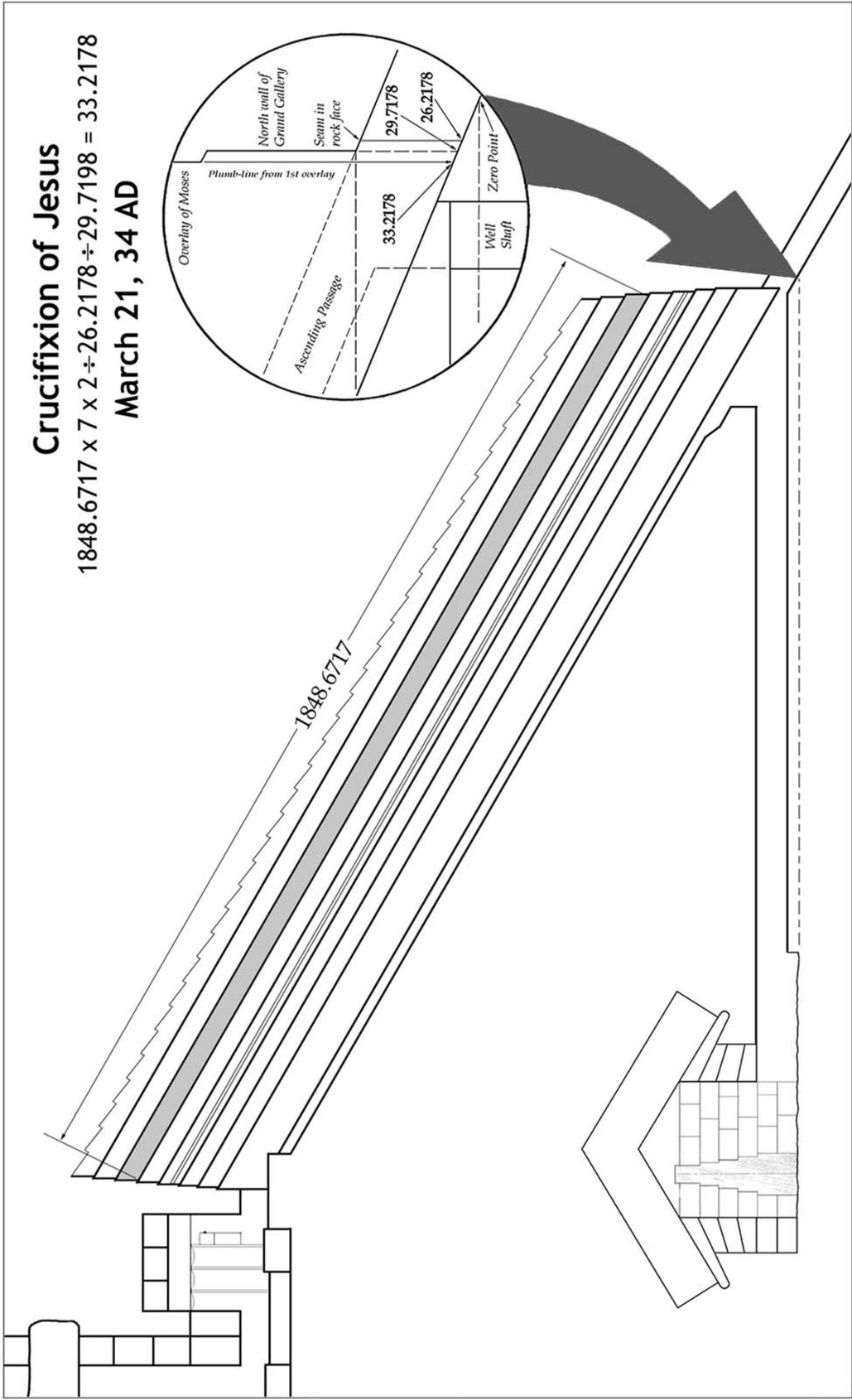
- (1) By taking the ceiling line of the descending passage and (1) By (1) By taking the ceiling line of the descending passage and projecting it to a point where it would intersect with a vertical line stemming directly from the intersection of the projected ceiling line of the ascending passage and projected outside arris line of the pyramid.

The number of pyramid inches from the zero point to the intersection of the outside arris line and ceiling line of the ascending passage is 3999.99999 p". Taking the ceiling line and intersecting it with a 90-degree angle to a point where the vertical line meets the base pavement there are 566.56564 p" at its upper point.

Subtracting this number from 3999.99999 gives us 3433.43435 p" from the zero point, which is equal to the year 3434 BC. Again, from the genealogies given in the fifth chapter of Genesis we may note that Noah, in the year 2500 BC, is 566 years old, which is the same number of years from the advent of civilization in 4000 BC to the laying of the foundation stone. The advent of Noah in 2500 BC would thus be the year in which he received his instructions to build the ark.

- (2) The ceiling of the uppermost overlay in the Grand Gallery is comprised of 36 stones with each stone symbolizing one-century. The length of the seventh overlay from the north wall to the south wall is 1833.43435 p" and when added to 3600 equals 5433.43435. Subtracting this number from 6000, the six spiritual workdays, we again find 566.56564 p". Subtracting this number from 3999.99999 we again arrive at the year 3434 BC.





Now, concerning the prophecy in the book of Daniel, we find the following.

Taking the extended floor line of the Queen's Chamber (Chamber of Saints) where it intersects with the floor of the ascending passageway provides the point where all measurement begins, a chronological zero point. This point corresponds to the birth of Jesus or the year 1 AD. Measuring northwards, towards the Grand Gallery (Gallery of Prophets) to the first seam in the walls, there are 26.21789 pyramid inches or March 21, 27 AD, the advent of John the Baptist. Another three and a half inches from this point brings us to the north wall of the Gallery of Prophets or the year 30 AD, the date for the baptism of Jesus. The crucifixion of Jesus the Christ is designated by a plumb line downward from the first overlay in the Gallery of Prophets and is three-and one-half inches from the north wall or 33.21789 pyramid inches from the zero-point, March 21, 34 AD.

This can also be measured within the 6<sup>th</sup> overlay for Jesus, which contains the dates for the advent of Jesus the Christ, John the Baptist, and the crucifixion of Jesus. The overall length of the overlay is 1848.6717, which is calculated by multiplying 33.2178 x 29.7178 x 26.2178 divided by seven and then divided by two.

It can also be configured by taking the length, 1848.6717 and multiplying by 7 for the "week of the Covenant." Then multiply again by 2 for the two parts of the week, divide by the date for John the Baptist, 26.21789 and again by 29.71789, the baptism of Jesus and we have 33.21789 or March 21, 34 AD, the date for the crucifixion of Jesus.

The Great Pyramid of Gizeh confirms the date within scripture for the "*seventy weeks of years*" given in the book of Daniel.

## Endnotes

<sup>1</sup> Daniel 9:13, 14, 18, 19.

<sup>2</sup> Daniel 9:24-27.

<sup>3</sup> 'Abdú'l-Bahá, *Some Answered Questions*, 48.

<sup>4</sup> Daniel 9:25 Emphasis given for clarity that will be shown to be the criteria in discerning the validity of the 457 date as authoritative over the other edicts.

<sup>5</sup> Ezra 6:6-9

<sup>6</sup> Ezra 4:24

<sup>7</sup> Nehemiah 1:4

<sup>8</sup> John H. Dequer, *The Word In Stone* (Chicago, IL, New Light Christian Association, 1942, revised 1946), 11.

<sup>9</sup> *ibid.* 218.

<sup>10</sup> *The Lost Books of the Bible and the Forgotten Books of Eden*, "The Second Book of Adam and Eve" (Cleveland, OH: William Collins and World Publishing Co., Inc., 1977) 78.

<sup>11</sup> *ibid.*

<sup>12</sup> *The Lost Books of the Bible and the Forgotten Books of Eden*, "The First Book of Adam and Eve," 6.

<sup>13</sup> "The Second Book of Adam and Eve," 76.

<sup>14</sup> Richard Hinckley Allen, *Star Names: Their Lore and Meaning* (New York, NY: Dover Publications, Inc., 1963) 206, 207.

<sup>15</sup> Davidson, 435.